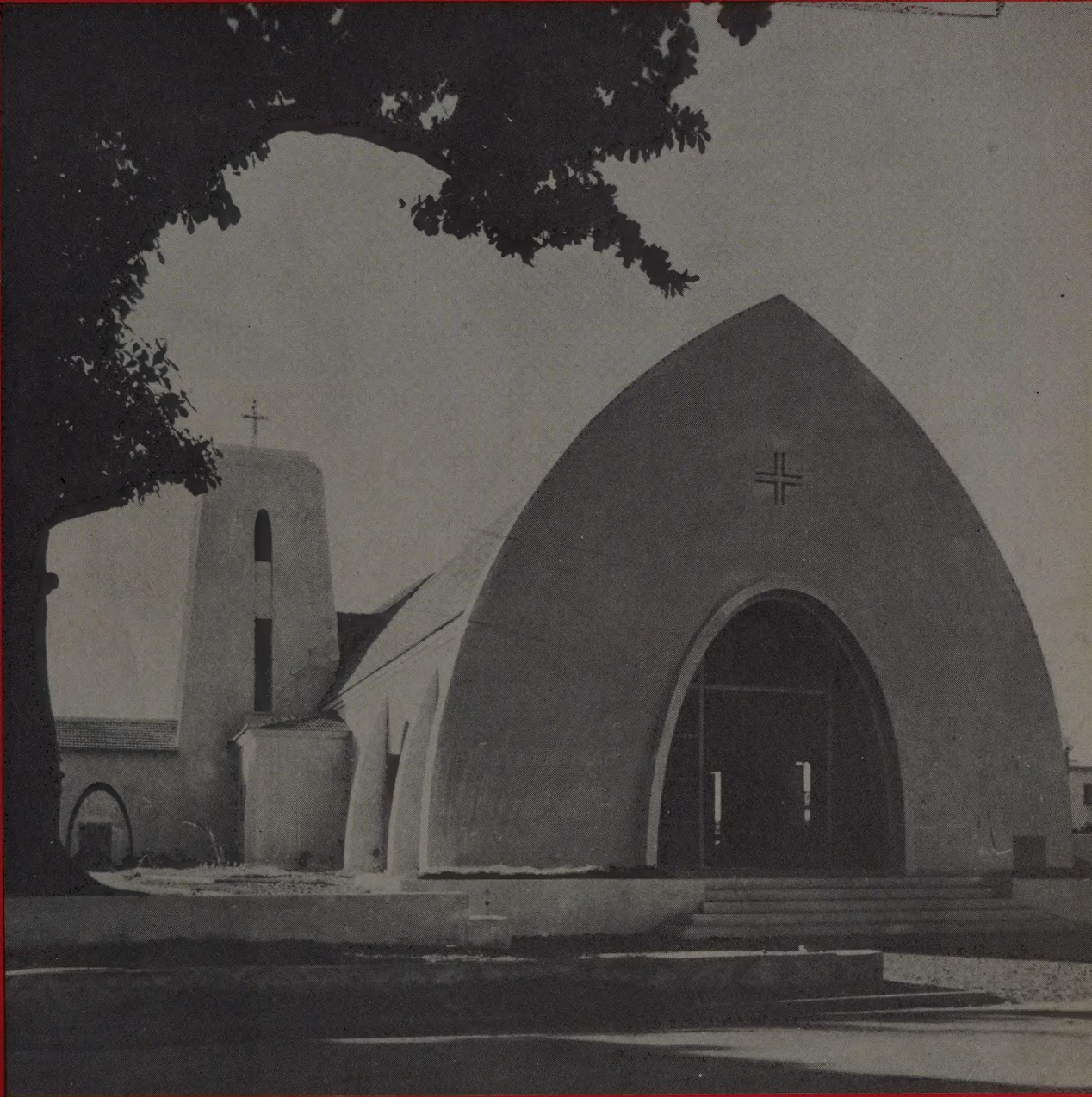


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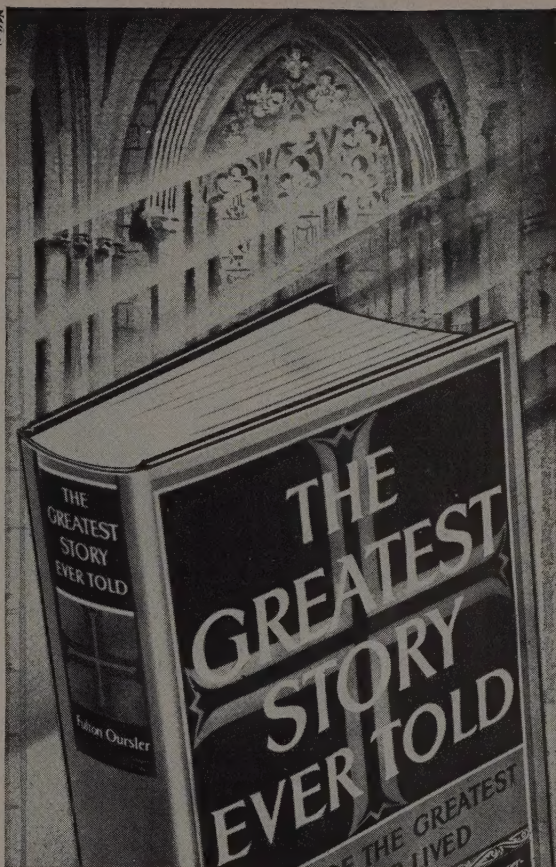
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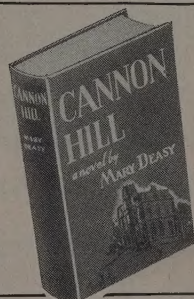
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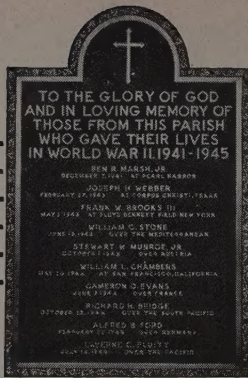
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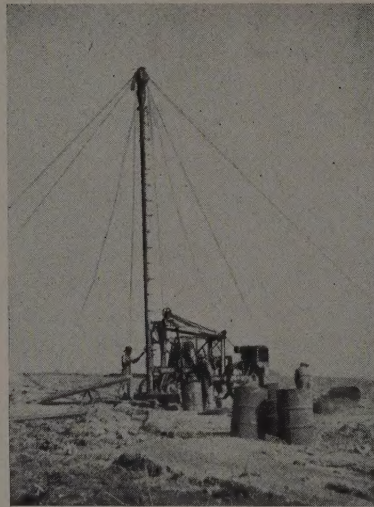
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Radio Awards for CNY

THE Diocese of Central New York recently received two first prize national radio awards, presented by the Protestant Radio Commission of America and the Religious Radio Workshop of the University of Chicago.

The awards were for the diocesan-wide Christmas and Easter messages broadcast by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York, and the hour-long description of the consecration of the Rt. Rev. Walter M. Higley, Suffragan Bishop of Central New York.

The diocese was the only Episcopal winner in the competition, and the only Church body to win two awards.

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FORTH

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OCTOBER 1949
Editor WILLIAM E. LEIDT

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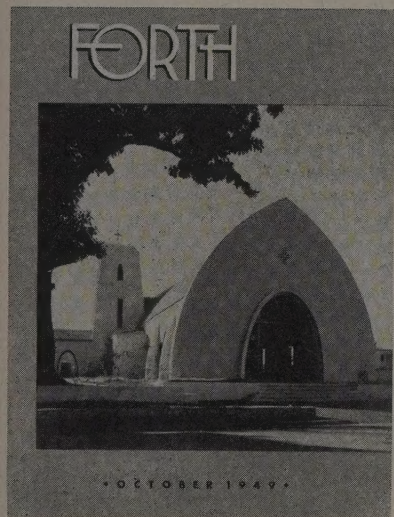
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THE COVER. The new Church of the Holy Spirit, consecrated in early July by the Rt. Rev. Charles A. Voegeli, Missionary Bishop of Haiti, represents the successful establishment of the Episcopal Church at Cap Haitien after ninety years' effort.

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Check Your Calendar

OCTOBER

- 2 World Communion Sunday
- 7 General Convention and Triennial Meeting end in San Francisco
- 7-10 Post-Convention events. Los Angeles
- 16 Youth Sunday
- 21-23 Presiding Bishop's Committee on Laymen's Work. Seabury House
- 23 World Order Sunday
- 24 United Nations Day
- 28 Consecration of the Rev. Joseph G. Armstrong as Suffragan Bishop of Pennsylvania. Church of the Advocate, Philadelphia

NOVEMBER

Every Member Canvass

- 1 All Saints' Day
- 4 World Community Day
- 6 Church of the Air. Columbia Network. 10:30-11:00 a.m., E.S.T.
- 11 Armistice Day
- 24 Thanksgiving Day
- 27 Men's Advent Corporate Communion
- 30 St. Andrew's Day

THREE out of ten Negroes from Portland, Ore., who graduated from colleges and post-graduate schools this year are communicants of St. Philip's Church, Portland. Two were honor students.

Carl Deiz, who received his B.A. in business administration from Portland University, graduated magna cum laude. Belton Hamilton won his B.S. at Stanford University, and Walter C. Reynolds earned his M.D. from the University of Oregon. Dr. Reynolds, who is interning at Broadlawns County Hospital, Des Moines, Iowa, was cited by the U. S. Army as the outstanding reserve officer medical student.

Senior class president at the Diocese of Oregon's Good Samaritan Hospital, Portland, this past year was Malinda G. Stitt of Vancouver, Wash. Miss Stitt is the first Negro nurse to be graduated in Oregon.



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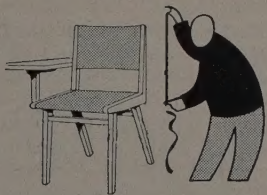
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CHURCHMEN IN THE NEWS

Miss Lucy Defends Labor

"If I had been a man I would have been a minister," declares Lucy Randolph Mason, southern public relations representative of the Congress of Industrial Organizations.

At sixty-seven, Miss Lucy, a soft-spoken, white-haired Virginian, shows tireless energy as she travels throughout the South, defending the civil rights of C.I.O. members and propagating unionization.

When John L. Lewis, former president of the C.I.O., offered Miss Lucy the job of southern public relations representative, she readily accepted. She saw in the C.I.O. a means of bettering the standard of living for exploited industrial workers, and she also saw the means of furthering the brotherhood of men of all races, creeds, and national origins. This is her ministry.

Her gracious manner and charm command respect wherever she goes. She is able to step into situations where union men fear to tread. Since July, 1937, Miss Lucy has been on the scene of some of the C.I.O.'s greatest struggles in the South. In fact, whenever trouble seems to be brewing in the South, C.I.O. headquarters orders, "Send Miss Lucy."

Many of her battles are already legends. Some years ago she rushed to a Mississippi town where police had arrested without cause three C. I.O. representatives, held them incommunicado, and then ordered them to leave town. Miss Lucy called on the town's prominent citizens, informing them the police were breaking the law.

With her groundwork laid, she then called on the chief of police. He thought she was a kindly old lady around town whom he'd not met. When she told him she was from the C.I.O. and wanted to know why he was denying citizens their civil rights he exploded, "Civil rights! I don't know anything about civil rights. All I know is I'm not going to have any dangerous characters slipping and sliding around this town."

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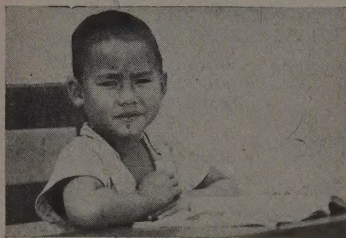
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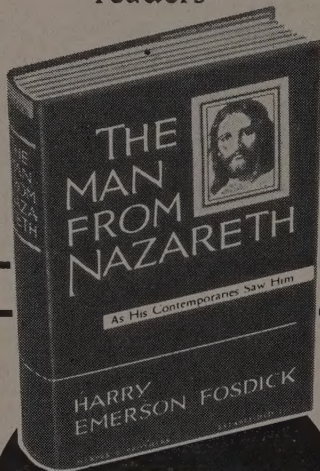
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AS this issue of FORTH reaches its readers, the fifty-sixth General Convention is in session in San Francisco, Cal. Following the impressive opening service, in the Civic Auditorium on Monday morning, September 26, at which the Presiding Bishop preached, the two Houses of General Convention and the Triennial Meeting of the Woman's Auxiliary quickly organized for business. Tuesday and Wednesday were devoted to Joint Sessions on the work of the National Council.

Tuesday evening, September 28, witnessed a great mass meeting in the Civic Auditorium in observance of the four hundredth anniversary of the Book of Common Prayer. The two principal addresses at this meeting were made by the Rt. Rev. G. Ashton Oldham, Bishop of Albany, and the Very Rev. John W. Suter, Dean of the Cathedral of St. Peter and St. Paul, Washington, and

Custodian of the Standard Book of Common Prayer.

Dean Suter, who also is co-author of the recently published *The American Book of Common Prayer, Its Origin and Development* (New York, Oxford. See FORTH, May, page 8), spoke on the future of the Prayer Book. FORTH is privileged to print here as the closing article in its series on the Prayer Book an abridgement of Dean Suter's address.

During these Convention days, bishops and deputies, Triennial delegates and visitors are spending considerable time studying the presentation of the work carried on under the National Council in a series of dynamic exhibits (see pages 16-17).

More of General Convention, its work and action, especially as they relate to the missionary life of the Church, will be reported in picture and story in the November issue.

A Prayer Book for the Future

OUR Prayer Book, which took its present shape between 1913 and 1928, has served us well during the first half of the twentieth century. But it is doubtful whether the Book will satisfy the Church during the second half of the century. Indeed, it is characteristic of the Book of Common Prayer to get itself revised over and over again.

The legislative process of changing the Prayer Book is exceedingly clumsy. Not only must each House of General Convention act separately, but in the lower House the clergy and the laity must vote separately. Only when all three groups concur can a change take effect.

It might be well, therefore, to add to the Prayer Book a section of thirty or forty pages for experimental use, and to have the Convention legislate that this section, covered by a separate title page, would not be subject to the same restrictions as the main body of the Book. It could be left, for example, to a special litur-

By the Very Rev.
JOHN W. SUTER, D.D.

gical committee to make changes in this section whenever two-thirds of its members so decide.

The first objection which usually occurs in the mind of one who has used the Prayer Book for many years is that it would be difficult, if not impossible, to find a writer capable of using successfully the English style which has made the Book famous. The Diocese of California is an appropriate place in which to refute this theory, because its former bishop has already written two beautiful prayers now found in the pages of the Book. It might still be argued, however, that the skill of Bishop Parsons is not likely to be duplicated.

One of the most conspicuous lacks in the Prayer Book is reference to American problems in specific terms. If one reads the magazine section of the Sunday *New York Times*, or

turns the pages of the *World Almanac*, or observes the newsreels, one gets a fair idea of the American social scene and its problems. This list, compiled almost at random, will give an idea of what I have in mind: industrialized farming, racial tensions, slums, gambling, movies, radio and television, national societies, e.g., American Legion, D.A.R., newspapers and magazines, elections, legislators, diplomats, sports, mental hospitals, prisons, alcohol, economics, advertising, schools, and unconquered diseases, such as cancer, arthritis, heart diseases, and polio.

With a few exceptions, and most of these not very impressive, the Prayer Book does not deal explicitly with any factors of this sort. Instead it speaks in general terms such as goodness, truth, faith, courage, loyalty. Abstract nouns like these have their place, and the probability is that in the sixteenth and seventeenth centuries, when much could be taken

Continued on page 8

A Future Prayer Book continued

for granted, the people in the pews made the appropriate applications in their own minds and felt the connections between, let us say, truth and honest bookkeeping.

Today, however, the well-worn phrases of the Prayer Book, with their beautiful sound and their lack of concreteness, have a tendency to lull the conscience. Certainly they do not "stab the spirit wide awake."

The Prayer Book should not be ashamed to mention things by name. Anything that bulks large in American life, anything that cuts deep, ought to be mentioned. It is charming and poetic to speak of "travelers by land or sea," but it might be better to refer frankly to automobile accidents and the horrifying toll of deaths, advertised by the newspapers in advance, which occur on our highways on weekends and holidays.

We should pray for people whose characters are being tested by the possession of great power; by the possession of great wealth; or by the burden of prolonged suffering. Somewhere in the middle of some prayer there should be a clause, "that he may never offer or accept a bribe." Words like these have more sting than "that our public servants may be incorruptible."

We should pray for a couple whose marriage is undergoing a strain, that they may seek good advice from a well-trained specialist, and that they may use the gift of prayer, and the sacraments of the Church.

For parents and children whose family life suffers from undue tension, we should ask that they seek help that is enlightened by true knowledge and understanding.

The Prayer Book has been praised for its reticence and good taste; but these can go too far. Calling things by their names is sometimes even better. I would not delete such great words as courage, purity, and love, but on other pages of the Book I would explain them explicitly, calling a spade a spade.

Involved in this proposal is a matter of style. The Bible is noted, among other things, for its skillful use of concrete images. It likes to speak of opportunity as a door; of death as a valley; of hope as an an-

chor; of life as a path. This linguistic habit is common to Hebrew and English. It pleases us to think in these terms, for we like to entertain visual, mental images. This literary device, however, was not taken over into the Prayer Book, as anyone can easily discover by reading the Collects, where about ninety per cent of the important nouns are abstractions.

It was, therefore, something of a shock to many people when, in 1928, we added Cardinal Newman's prayer with its "shadows lengthen . . . fever of life . . . safe lodging." This prayer, which introduces a new style, has caused a good deal of controversy. Those who dislike it find fault with it because they deem it sentimental; but the many who love it respond pleasurably to its use of visual images.

If the policy outlined here is ever adopted, the Prayer Book will contain not so much an added number of mental images used metaphorically, as more visual images used literally. No single service should consist wholly, or even mainly, of such concrete references and images; but in almost every service this type of material should have its place.

The concerns that agitate our minds between Sundays should vivify our prayers in church. The same

God presides over our destinies on weekdays as on Sundays; and the man in the pew is the same man who manipulates a tool in a machine shop, adds figures in an accountant's office, writes an editorial, or presides over a college. In other words, the Prayer Book should not be too Sundayish; its ideas should not all be clothed in stiff-collar language, nor should the music of its paragraphs be exclusively that of the more stately traditions.

This does not mean a lowering of standards. Whenever we address the Almighty we should offer Him our best. But best is not synonymous with classical. Language that is colored with hues borrowed from the street and the market place can still be of the highest excellence, as every student of literature knows. "I do not wish to be spoken to as if I were a public meeting," said Queen Victoria to Mr. Gladstone; and it is possible to speculate whether at times God feels like saying the same thing to an Episcopal minister.

A properly balanced speech would devote equal space to the necessity for retaining, and perhaps even further purifying, those large portions of the Book of Common Prayer which are in the great tradition, and which so handsomely preserve the two or three separate literary styles that have made the Book famous. But I take all that for granted.

Continued on page 27

LET US PRAY

☞ *A Prayer to be said by the Youth of the Church.*

○ GOD, who alone canst uphold the minds of men, without whose beauty and goodness our souls are unfed, without whose truthfulness our reasons wither; consecrate our lives to thy will, giving us such purity of heart, such depth of faith, such steadfastness of purpose, that, in thy good time, we may come to think thine own thoughts after thee; through Jesus Christ our Saviour. *Amen.*

☞ *A Prayer to be used in Church Schools.*

○ LORD Jesus Christ, in whom is Truth and Life, let thy presence abide in our School; that seeking thy Truth we may find thee, and sharing thy Life may grow in wisdom and grace, and in days to come be found faithful servants of thee, to whom, with the Father and the Holy Spirit, be glory and praise, now and forever. *Amen.*



Photos by A. J. Motelet

St. Paul's Chapel, Madison, Wis., was built to extend ministry of Church to families in Blooming Grove, rapidly expanding suburb



Grace and Beauty of Line Mark Chapel in Madison

*W*HEN St. Luke's Chapel in Grace Parish, Madison, Wis., was built, the parish had few funds. A simple, functional structure and departure from traditional construction were employed in building the large church and guild hall at a low cost. Family worship is the basis of services. The congregation takes full part in the offering of the elements at Communion. There is no choir; the singing is congregational. Young children are given thorough training in corporate worship. Each member of the congregation belongs to one of four active committees: worship, property, social affairs, and stewardship.



Tropix-Bacha from Combine

INDIA is hungry. Steady diet of rice is low in nutrition, and famine is constant threat. To combat starvation, India's people must be introduced to other, more nourishing foods



IN MADRAS, Women's Christian College students pioneer in study of diet problems

the same thing—a diet of ninety per cent white rice, to which a bit of fat had been added. The big healthy pair had consumed a menu which was half rice, and half inexpensive Indian products such as millét, vegetables, and greens.

Common as such a demonstration is in the United States, this rat-feeding experiment at Madras is virtually the only one of its kind in all India. Women's Christian College has pioneered in dietetics for this huge, underfed sub-continent and today is the only institution in India giving college degrees in nutrition.

Eleanor Mason, a wiry, scholarly physiologist, started the nutrition program in Madras in 1942. She had two pairs of rats to demonstrate diet principles. The project grew into research, and the rats multiplied to the three hundred descendants now used in the experiment.

Women's Christian College was the first school in India to be started coöperatively by several communions. Today it is supported by twelve different Churches in the United States, Canada, and Great Britain. The Episcopal Church co-operates through a grant from the United Thank Offering. To maintain high standards, the college has been kept small deliberately. This past year there were two hundred and twelve students.

One of the first discoveries Dr. Mason made was that rice alone is a "dreadful thing for growth and health." She was more surprised to learn that adding butter or marga-

Good Food Is Foundation Of Better Living In India

By ROBERT ROOT

THE Indian girls held up two pairs of caged rats. One pair was undersize, scrawny, and listless. The other was about twice as big, strong, and active.

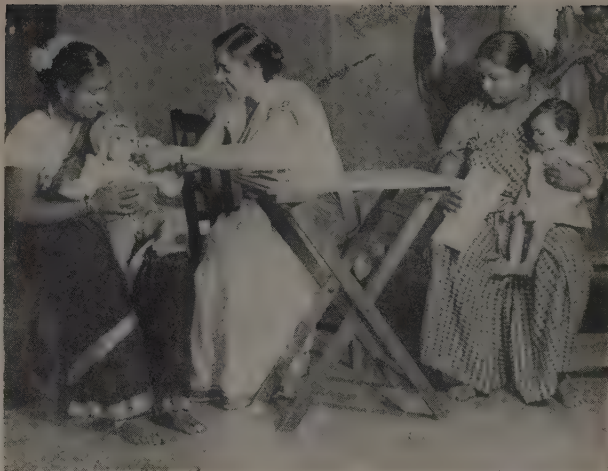
That is the living demonstration which shows girls at Women's Christian College, Madras, South India,

the dramatic difference between a common Indian diet and an equally inexpensive but scientifically planned diet.

The day before my visit, a pair of rats had died after eating a diet familiar in the Madras slums. The scrawny pair, near death, was eating



RATS are important in college in Madras. Their reactions to experimental foods determine nutrition values in India's meals



IN CLINICS, in mission schools, in famine regions, workers introduce new ideas in nutrition developed at Women's Christian College

British Combine

rine, as well as vitamin pills, to the rice diet only made it worse.

Dr. Mason, an Episcopalian from Boston, redemonstrated this in experiments at Harvard University during her last furlough. The professors there were amazed to see rats grow sicker when fat was added, though common sense dictated they should get better.

This is an important discovery for famine relief workers. If they are not scientific in supplementing the diets of underfed peoples, they may do more harm than good!

Experiment so far has shown that adding calcium to a poor diet helps greatly. Now researchers at Women's Christian College are trying to learn whether calcium might improve the reception of other items, such as fat, along with rice.

From the first the experimental work with rats has had great practical importance. Several years ago the college sponsored an extension course for women in charge of mission boarding schools all over India. A cheap half-rice diet was worked out which proved nutritious (this was what the lively rats I saw were eating). Diets at mission schools began to improve.

The diet was put into use at an English Methodist school in India, and the mission doctors waxed enthusiastic about it. Doctors at another mission were skeptical about changing the diet. When they did, they found health improved, disease reduced, and they sent glowing reports.

Two Anglican orphanages offered themselves for dietary experiment to verify results. All the children in these institutions were weighed and measured. For three months the children were fed the customary school diets. Then they were shifted to the diet developed at Madras.

"There was an amazing improvement," said Dr. Mason. "Their rate of gain at least doubled."

One of the best testimonies came from a Brahmin whose daughter was in a mission school. Not knowing that there was a change of food in the school, he reported that his child had been frail and sickly but "now you wouldn't know she was the same girl!"

Such dramatic improvements are of relatively little value unless the news can be spread to Asia's millions. The fifth nutrition class was recently graduated from Women's Christian College. Now a total of fifty trained nutritionists has been sent out from the school. They apply their new knowledge on the job. One, for example, is a nutrition officer in Singapore. Another is helping with the rat experiments. Two others are working at the college on a project specifically designed to help the people to learn good nutrition habits.

This project is sponsored by the Churches in the United States and Canada. Shortly before the war, when he came to India to study food conditions, Dr. Henry Smith Leiper of New York, American secretary of the World Council of Churches, was

greatly impressed by the uniqueness of the work in Madras. One result was that Church World Service, which administers the Presiding Bishop's Fund for World Relief, allotted \$10,000 for a two-year nutrition program at the college.

Part of this money goes to extension of rat experiments, part to further education in good eating.

The problem of educating the people is illustrated by a story that came from the American Consulate in Madras. At Thanksgiving the consulate gave a dinner for its employees: turkey, dressing, pumpkin pie, and all the trimmings. After it was over one of the Indians commented it had been a nice party, but it was too bad there had been no food.

"No food," exclaimed an American; "why, there was everything. You seemed to do pretty well. What do you mean, no food?"

"I mean, no rice," said the Indian.

The typical Indian, especially in the south, lives on rice. To him that is food. But drought, combined with the delicate balance between high population and low farm production, has again brought the ever-recurring threat of famine in South India. Recently, quantities of relief grain were sent to the area.

It is a rice problem. Other foods are available. From North and South America boatloads of corn have been received. But the people do not know how to prepare other foods, say they do not like them, and go

Continued on page 26



ACTION is keynote at St. Andrew's, Flint, Mich., in heart of auto industry. Regular broadcasts of services is one of ways in which Church reaches out into city's homes

FIVE blocks from the AC Spark Plug Plant in Flint, Mich., is St. Andrew's Episcopal Church. Its proximity to the plant is significant, for most of its parishioners are employed in the automotive industry.

Many of the communicants at St. Andrew's walk in the picket lines when the United Automobile Workers, C.I.O., calls its men out on strike. Between periods of picket duty, they drop into the parish hall in the church basement. There they relax, play ping pong, cards, or shuffle board. They refresh themselves with hot coffee or tea and sandwiches made, and served by the women of the parish.

During such breaks, the parish house is often the scene of discussions of strike issues between the strikers and representatives of management. In this way the Church is instrumental in helping each side understand the other's point of view.

But St. Andrew's is more than a picket-line refuge for its men. It is their spiritual home. The workers and their families in this industrial city often come to the Church without any previous religious experience. In fact, only half of those who are confirmed at St. Andrew's have Episcopal backgrounds. They have come to Flint from the French sections of Canada, from Cornwall in England, and from as far away as Poland and Assyria. They are a mixed group, but they all have one thing in common: a need for spiritual guidance and a desire for fellowship.

Baldwin-Chase

Parish in Indust Workers' Need fo



Baldwin-Chase

LABOR problems and discussions find hearing at St. Andrew's. Rector, the Rev. Clifford C. Watkins, sits in at regular weekly meeting of bargaining committee of U.A.W., C.I.O.

The man who is meeting those needs is the Rev. Clifford C. Watkins, rector of St. Andrew's. Year after year, he successfully extends the Church into the community, and brings the community into the Church.

A little over two years ago, through the generosity of a private sponsor, Morning Prayer at St. Andrew's was first broadcast over Station WWOK, Flint. In speaking of his radio ministry, Mr. Watkins says, "People are fed up with pretty moral lectures from the pulpit. They want action. That's what the Church has to give. . . . We try to tell people how they can get along together, how there can be a democratic society, and how people can obey God."

A popular feature of St. Andrew's weekly broadcast is the guest preacher who mounts the pulpit the second Sunday of every month. The sermon has been given by clergymen and

laymen from the Presbyterian and Methodist Churches, as well as guests from other Episcopal churches. Once a month, Mr. Watkins devotes his sermon to a children's story.

This religious broadcast reaches out to the isolated, the sick, and the shut-in. It brings the message of the Gospel to people who have never been to church. Many of this latter group become so interested in what they hear that they go to church, and some of them become staunch Churchmen and Churchwomen.

In the past seven years St. Andrew's Church School has tripled. The parish has quadrupled its missionary giving, and more than quadrupled its total budget. Mr. Watkins says with considerable pride that his parishioners really know the importance of pledges. Though they drop behind during strikes, they usually catch up once they return to work.

City Recognizes Christ's Ministry



Baldwin-Chase
HEIFER was sent to Europe through St. Andrew's project. Rector and congregation work together to meet many special needs and participate in city-planned programs



HANDICRAFTS, sports, and parties help draw young people to share in Church life. Many members of fast-growing St. Andrew's have had no previous religious experience

as this the communicants develop fellowship between themselves and the people of the area. In sports, teamwork has paid off for three consecutive years as St. Andrew's softball team victoriously captured the Flint Church League trophy. The mantelpiece in the parish hall is lined with trophies and plaques commemorating past victories of St. Andrew's athletic teams.

A semi-monthly bake sale and an annual field day help bring the community into the life of the Church. The Cornish women in the Trelawny chapter of the woman's guild hold a bake sale every other Thursday. Their Cornish pasties attract people from all over who buy their succulent meat pies.

A pasty dinner is an integral part of St. Andrew's field day. The whole community turns out for this annual June festival which runs from early afternoon to late evening. The police rope off the street near the church, where there are races and games.

After supper there are two hours of square dancing. Young and old form sets and follow the leader's calls. Everyone enjoys the field day, and the parish treasury receives an annual boost of from two to three hundred dollars from this event.

The fellowship found in social activities soon becomes the holy fellowship of the Church. Communicant strength at St. Andrew's has increased most significantly since it has recognized the workers' need for a social as well as a spiritual kind of ministry.

Another interesting feature of St. Andrew's financial set-up is its memorial fund. Flowers at funerals are discouraged. Instead, people are urged to support the memorial fund, which is used to provide the church with stained glass windows. The first one was installed this past September.

The rector of St. Andrew's is *padre* to the workers in his parish. He is as much at home in the union hall as he is in his own parish hall. He often sits in with the U.A.W.'s bargaining committee at its weekly meetings, but he leaves the more formal technique of arbitration to others.

Mr. Watkins is also a board member of the Flint Urban League and has been chairman of the Community Chest Minority Groups Committee. Through these two organizations the parish is participating with others in an audit of Flint's housing, health, recreation, education, and

employment facilities. By participating in these projects the people of St. Andrew's are becoming increasingly aware of the needs of others.

When Mr. Watkins learns of a need he thinks his parishioners can help meet, he puts the problem before them. On one of his pastoral visits to a nearby mental institution he discovered that sixty patients in one ward had neither newspapers nor magazines to read. He told the men of the parish about this. With money from the rector's discretionary fund, they bought second-hand radios. These they put in good working order, and delivered them to the mental hospital. Now patients spend many happy hours listening to their radios, and reading the magazines and newspapers that St. Andrew's sends them. Management at the hospital has improved, too, since St. Andrew's has taken an interest.

Through community service such



Wide World Photo
RICHLAND, Washington, changed from village into city when Atomic Energy Commission built Hanford Works, part of which is pictured above. Almost every missionary district and diocese of Church in America is represented in congregation of All Saints', Richland



VICAR of All Saints' since its start, the Rev. Leo W. Dyson (right), stands with the Rt. Rev. E. M. Cross, Bishop of Spokane

IT is highly doubtful that even the most precocious of young acorns has ever achieved great-oakhood in six short years. But in America, since the advent of atomic energy plants, more than one pint-sized village has stretched itself to city proportions in less time than that.

In 1942 the tiny community of Richland, Washington, sprawled peacefully in its setting of sand, sagebrush, and low rolling hills. In 1943 the farsighted eye of the Atomic Energy Commission fell upon it, and metamorphosis began.

Hordes of construction workers poured in, followed by their families. Executives came; office workers came; scientists came. Building after building appeared. In North Richland a trailer camp, now the largest in the world, began to grow.

In no time at all the innocent little farming village of two hundred persons had become a "closed city" of thousands.

Now, in 1949, Richland, veiled in secrecy, owned and controlled by the Atomic Energy Commission, is still expanding. The population, at present twenty thousand, will further increase as soon as land is made available to the many large business concerns which eagerly await admittance. Even nature seems to be outdoing itself; the birth-rate per

capita in Richland is now the highest in the nation. The average adult age is thirty-five; the average family consists of four.

It was into this upward and outward surge that the Church came in 1944, in the person of the Rev. Leo W. Dyson. The vicar of Richland's All Saints' Episcopal Church was also at that time, and until 1947, the vicar of the mission churches at nearby Kennewick, Pasco, and Prosser.

During the first months of 1944 it was decided that only Lenten services would be held in Richland that year. But it soon became evident that the population included more Episcopalians than had been realized. The desire of these men and women for a regular administration of the sacraments was so great that, although the new atomic project had been allocated by the State Council of Churches to another communion, it was decided to establish a permanent work here.

The Church Carries G

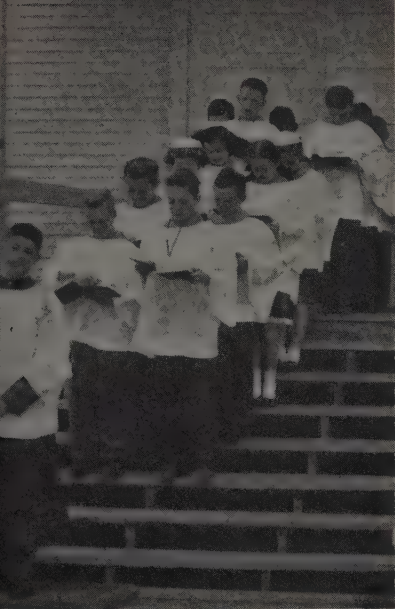
ALL SAINTS', RICHLAND, WASHINGTON

• By the Re

The first service was held in the old Methodist church, a condemned building. Shortly after this a Sunday School was established, which met each week in the high school. The opening services took place in the auditorium; the instruction was given in the classrooms. At the same time a Woman's Auxiliary was formed.

For several months the growing congregation continued to gather in the Methodist church, but the building was very obviously crumbling at the edges. The long search for an adequate meeting place began.

The next building to which the vicar led his people had a long and rather strange history. Once a Grange Hall, it had blossomed into construction offices, then into a Roman Catholic church, back into construction offices, and, finally, into a double-purpose building, used al-



SEARCH for building is major problem, and services have been held in theatre. Here choir leaves one temporary structure



SPRAWLING trailer camp, largest in world, lies in North Richland. Many of its inhabitants are Churchmen, help to make All Saints' living and growing mission, holding services when and where it can, expanding influence and ministry through hard work and prayer

el Into a Closed City

OWING MISSION IN ATOM TOWN

• DYSON

ternately by the Episcopalians and the Lutherans. This arrangement was, of course, not entirely satisfactory to either group.

In February, 1946, the innards of this building were eaten away by fire. The migrant congregation of All Saints' turned to the United Protestant church. Here services were held until the burned rooms had been repaired.

Much of the difficulty was due to the fact that there was no resident Episcopal priest on the reservation when leases were granted for the existing buildings. There are only four churches in this city of twenty thousand; there are many religious groups, most of whom wish to hold services at the same hour.

For the past two years All Saints' Church has been able to hold two services each Sunday: the 8:15 Holy Communion in one of the four avail-

able buildings, and an eleven o'clock service, through the generosity of the Mid-State Amusement Company, in a large theatre. An altar of two-by-fours and plywood has been constructed for the latter (it remains behind the moving picture screen during the week), and the Government has lent an organ.

There are relatively few Episcopal congregations in the United States who know what it is to search continually for a roof under which they may worship God. In a very real sense it is a source of strength and growth; there is no room for lethargy and complacency.

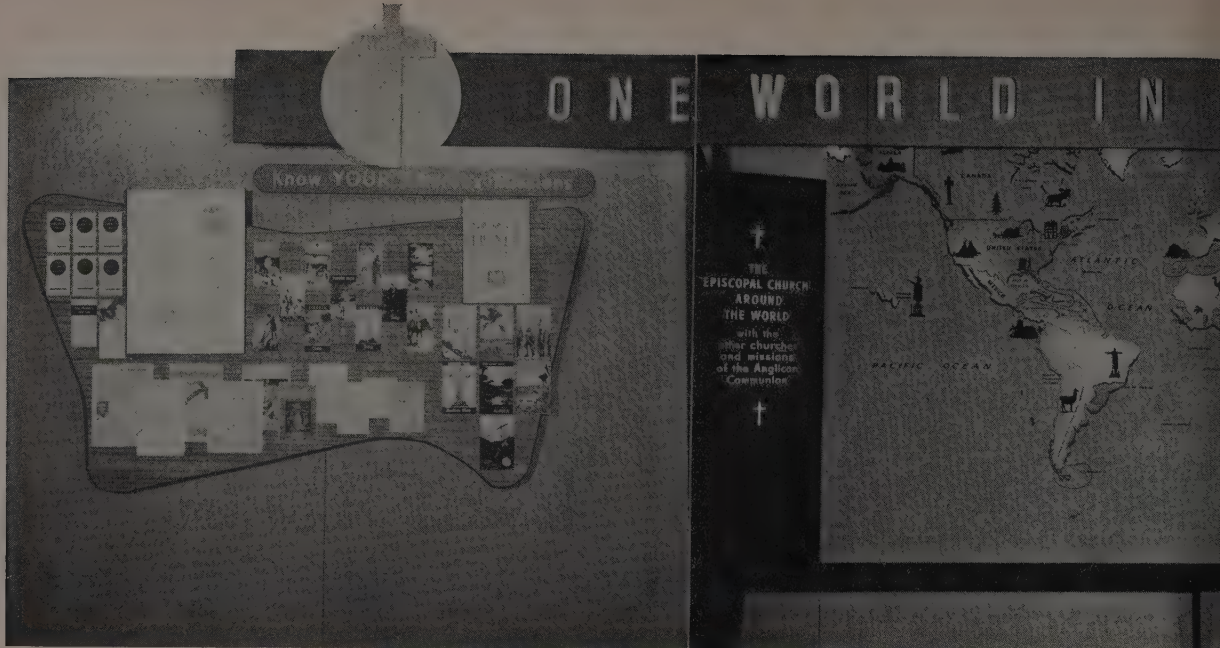
When the Church was first established in Richland many of its new members, especially those who had come from large eastern parishes, were greatly surprised to find that the Holy Communion was often celebrated in the afternoon or at night. Upon learning that in the mission field things are accomplished where and when possible,

they entered into the work with enthusiasm.

At present All Saints' Church has well over five hundred baptized members, including 250 children. There are three hundred communicants, many of whom will remain in Richland only until the construction of the Hanford Works (the atomic project) has been completed. Right now almost every missionary district and diocese of the Church in America is represented.

Soon, after the many years of waiting, All Saints' will have at least a temporary church and parish hall of its own. Late in 1947 the Atomic Energy Commission announced that if the Episcopal Church wished to build in Richland, land would be leased for that purpose. The Government had originally planned to erect churches itself, but that policy was changed.

Immediately following the announcement the Episcopalians started a building fund. Late in 1948 two barracks were purchased. It is difficult to say, in these days of high prices and uncertainty, how long it will take to prepare them for use. But through the grace of God, hard work, and prayer, the barracks will be readied, and eventually the building of a permanent church will be accomplished.



• Among National Council Ex





Overseas Department Exhibit

at the General Convention



Home Department Exhibit

WE SHALL PRAY AND GOD THEN WILL HELP

AND all the people saw him walking and praising God. Santiago Tanting walks on his one leg with the help of crutches, but every Sunday he now makes his way over a steep and often muddy and slippery trail to join in worship with other Tiruray people at Mirab Chapel of St. Francis' Mission of the Philippine Episcopal Church in Mindanao. New Testament stories continue in the life of the Church.

A little over a year ago Santiago was confined to his mat on the floor of a small rude cabin. When the Rev. James Trotter found him, Santiago had no hope of ever walking again and he often wished for death to end his suffering. Shortly before the war Santiago had contracted yaws, a common affliction among the Tiruray people.

During the war there was no medicine or a place where he could go for treatment, so his sores spread and grew deeper until one leg was utterly useless. When the war ended and the medical work of the mission was reestablished, his family and friends thought his condition too hopeless to carry him over the hills to the mission for help. In addition to his yaws Santiago also suffered from malaria.

It was one of those chances that God gives that Mr. Trotter happened to push on, toward the end of a day of parish visiting, to the remote hilltop where Santiago was living. There he found the boy lying in the corner of his cabin. At first sight there seemed little that could be done, but in response to the faint spark of hope that remained in Santiago, Mr. Trotter could only say, "We will pray and think, and God will help us in some way."

There was much prayer and thought and conversation with Mrs. Maria Cabanban, the mission nurse. The first step was to send atabrine for the malaria. Then relatives were urged to borrow an ox to carry

Santiago to the mission so he could have a series of six weekly injections of neoarsphenamine. There was much discouragement. Several times an ox could not be borrowed when it was needed, an injection was missed and the series would have to begin all over again. There was enough improvement, however, even from one injection so that Santiago had the desire to continue his treatment. Finally after much prayer and planning Santiago was able to complete the series of injections and the ugly sores dried up.

The next step was to take him to Cotabato City for an examination by a doctor. The doctor said that one leg must be amputated, but after it was made clear to him that even with one leg he could be fairly active, Santiago had no fear. By this time he was feeling so much better his spirit was high. A collection was taken among his Tiruray neighbors to help pay the small charge for drugs at the public hospital, and the doctor donated his services. When Santiago was discharged from the hospital he was

given crutches, milk, and vitamins by the mission.

Now Santiago travels incredible distances on his crutches. At first after his return from the hospital he worried about how he could ever be useful. Again the counsel was, "We shall pray and think." Just a short time ago he told Mr. Trotter he had found that he could do considerable gardening and could do all the work in planting and caring for a tobacco crop.

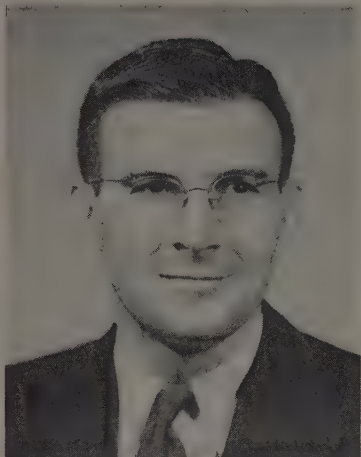
Mr. Trotter is also showing him how he can be a very useful person in telling his people the simple Gospel stories about the God who came to live among us and who has helped him even as He helped those in the Gospel accounts. But long before Mr. Trotter suggested this to him Santiago had spoken again and again to his pagan friends and relatives of how good God was to him and how he had been helped.

THE first formal, postwar commencement of the School of Nursing at St. Timothy's Hospital, Cape Mount, Liberia, took place in July. This marked a triumph of patience and persistence on the part of Mrs. Ethel R. Murray (FORTH, Sept., 1948, page 18), director. The school has been hindered by change in personnel and delayed arrivals of supplies, in addition to the problems faced by any hospital in a tropical climate.



SANTIAGO TANTING, here on way to hospital, is Tiruray boy in Philippines who owes his life to missionary who found him and helped cure him when he was thought past all help

New Missionaries Go Overseas



JOHN SARGENT MARTIN fills vacancy at St. James', Tanana, Alaska (FORTH, July-August, p. 14). Mr. Martin rose to rank of captain in paratroopers during war, took part in D-Day invasion of Normandy. He is member of Trinity Church, Mt. Airy, N. C., and graduate of Theological School at University of South, Sewanee, Tenn.



THE REV. WILLIAM G. LOVE goes to Costa Rica to be minister in charge of St. Mary's, Siquirres, and of several missions. Qualified veterinary and teacher, he studied at University of Pennsylvania and for Holy Orders at General Theological Seminary, in New York City. Dr. Love's home parish is St. Paul's, Manhattan, Kansas



THE REV. ANSON B. HAUGHTON is newcomer at Cuttington College, Liberia. Member of St. Martin's, Radnor, Pa., he is graduate of Haverford College and of Episcopal Theological School. In Navy during war, he served many months on destroyer in Pacific. While studying in seminary he was assistant at Wollaston, Mass., church



DOROTHY B. VINSON, R.N., parishioner of St. Mark's, Milwaukee, is now missionary nurse at St. Mark's, Nenana, Alaska. Graduate of Presbyterian Hospital School of Nursing, Chicago, she has been night supervisor in Columbia Hospital, Milwaukee



THE REV. DONALD T. OAKES has been appointed to faculty at St. Paul's University, Tokyo, Japan (FORTH, June, p. 10). Mr. Oakes was graduated from Dartmouth College, and studied at Union Theological Seminary, New York, and at Episcopal Theological School, in Cambridge, Mass. Mrs. Oakes is specialist in nursery school work, and will teach in St. Paul's Primary School. Mr. Oakes' mother is member of staff of National Council's Department of Christian Social Relations in New York



MARION E. GROUT, R.N., is nurse at Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, Church's largest institution in Territory. Member of St. John's, Winthrop, Mass., Miss Grout was on staff of Winthrop Community Hospital for past year



Through devoted efforts of a single man, an enduring and widespread foundation of Christian ministry was built up in the Sierra Nevada foothills in Church of Our Saviour, Placerville, Calif.

Missionary Comes to Mining Town

BROTHER PEIRCE BRINGS CHURCH TO PLACERVILLE, CALIF.

HALF a century ago, one of the familiar sights in the old California mining town of Placerville was a tall, elderly clergyman, making his way afoot, carrying a Bible and a bulging carpet bag.

The handsome, white haired clergyman was the Rev. Charles Caleb Peirce, for forty-two years rector of the Church of Our Saviour, Placerville, and missionary to the surrounding towns and hamlets nestled in the foothills of the Sierra Nevada Mountains.

Placerville had already emerged from a crude, boisterous mining camp into a prosperous city of 5,500 when Brother Peirce, as he liked to be called, arrived on Easter Eve, 1861.

● By TRUE DURBROW ●

There was no Episcopal church in the city, so he immediately arranged to conduct Holy Communion in the county courthouse.

The first Placerville congregation that greeted the serious, young clergyman on that Easter Day eighty-eight years ago was good sized, intelligent, and earnest. The people were eager for the sacraments of the Church, and as time passed, their numbers grew. So rapid was their increase, that in July of the same year the Church of Our Saviour was founded, and thus began one of the longest rectorships in what is now the Diocese of Sacramento.

Charles Caleb Peirce was born in Cincinnati, Ohio, in 1825. A Quaker by birth, he was an Episcopalian by conviction. Young Peirce was a brilliant student. He graduated from college and was admitted to the Ohio bar at twenty-one. There he became the friend and associate of Rutherford B. Hayes, nineteenth president of the United States, George Hoadly, one-time governor of Ohio, and John W. Herron, eminent jurist.

Always deeply religious, Peirce was keenly aware of the lack of brotherhood in the world, and often felt the urge to dedicate his life to the ministry. He studied the lives of John and Charles Wesley, and con-

dered the latter's hymns an inspiration second only to the Bible.

At thirty-one he abandoned law to study at General Theological Seminary, New York. On July 1, 1860, he was ordained priest, and the next day started for San Francisco and Grace Cathedral, where he remained for a year.

Essentially a missionary at heart, Brother Peirce believed his place was with the common man, and so he left his wealthy and fashionable congregation at Grace Cathedral to minister to the people in and around Placerville.

His simple faith, his belief in man's integrity, and his independence of public opinion paradoxically set him apart, and yet brought him close to all who knew him. He was completely impersonal in all his contacts with people, but despite this his presence radiated warmth and friendliness. He loved children, and they adored him. Wherever he went, he was greeted by children eager to examine the contents of his carpet bag. They were never disappointed, for he always carried with him quantities of Church School papers, booklets, and cards and motes, many of which are still prized possessions among family mementos.

Brother Peirce was a living exponent of Christ, to whom he referred as "my Elder Brother, Jesus the Carpenter." Everyone with whom he came in contact felt the impact of his personality and respected his judgment. A common expression of the day in Placerville was "If Peirce says so, that's good enough for me." Even those who did not espouse Christianity were eager to share in the work of this man. When the church of Our Saviour was built, people from all walks of life gave financial aid, and the last \$1,500 was raised by the town's four leading saloon keepers.

His mode of living, the food he ate, and the clothes he wore, all were indicative of Brother Peirce's desire to lead a simple existence. No matter how long a distance he had to go, whether he was making a call in town, or visiting a family twenty-five miles away, he always went on foot. Even when he was offered a ride he chose to walk. If his journey was long, he stopped in homes along the

Continued on page 28

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.



Rembrandt: CHRIST PREACHING. Etching, c. 1652

Metropolitan Museum of Art

ONLY a mere handful of artists have represented the preaching Jesus of the Gospels, the great teacher of men. The apparent neglect of this vital aspect of His ministry—particularly when compared to the numberless works of art glorifying His nativity and passion—is due to the tremendous difficulties of the artistic task. A sermon cannot be painted; therefore the artist must convey a full sense of Christ's presence solely through the reflection, on the faces and in the attitudes of those around Him, of the impact of His words.

In his wonderful etching of Christ Preaching Rembrandt has solved this problem, thanks to a craftsmanship great enough to allow the purest expression of his deep insight into the human mind, and his reverent understanding of Christ's social message.

Men and women have gathered in this back alley of an ancient city and listen quietly to the man from Nazareth. He talks slowly, with weighty gestures of His sensitive hands, and His words have a personal meaning to each one of His listeners as different as their individual characters and experience of life.

The portly man of wealth on

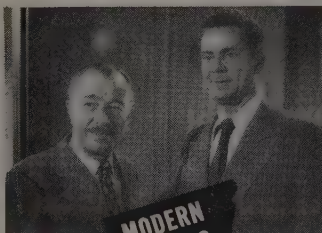
Jesus' right is visibly perturbed because of what he hears. He has no faith in charity or the brotherhood of man; his retainers in the shadows behind him seem eager to lay their hands on the dreamer who scorns the rich and the mighty. A man with the thoughtful features of a scholar, a well-dressed foreigner, a turbaned Oriental, and a farmer or fisherman weigh the wisdom of Jesus' sermon in their minds. Some old men on the far right are too tired, their souls are too barren for the good seed to take root, and a dejected young man with hunched shoulders has not yet found the courage to believe and be healed. But the eyes of the crippled old beggar are wide open as if, on the threshold of death, he saw the first glorious rays of an eternity of light.

Thus we read the faces of those around Jesus and suddenly find ourselves among them, irresistibly drawn into their circle by the gentleness, the human warmth, the spiritual radiance of this humble, barefooted preacher. Two thousand years no longer separate us from Him. Our hearts remember His words, and we understand them and know their truth.



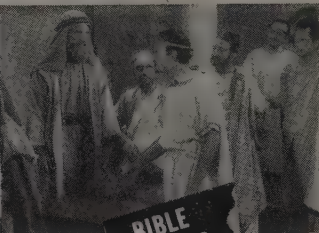
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Churchmen...continued

Four times he tried to show Miss Lucy to the door. She calmly sat taking notes. "Don't take notes," he shouted. "You're going to send them to the F.B.I."

"Now that you mention it," replied Miss Lucy, "I'll just send these along to the Department of Justice."

She does not know whether the F.B.I. actually investigated her charges or whether the threat frightened the police chief, but from then on union representatives were able to organize in that town without interference.

Miss Lucy's zeal for social justice might be considered an inherited trait. Her great-great-grandfather was George Mason, author of the Virginia Bill of Rights, which later was incorporated into the United States Constitution as its first amendments. Both her parents were reformers. Her mother once spent the night in jail, comforting a young woman who had attempted suicide. Mrs. Mason described the horrors of the jail to the newspapers with good results. Single handed, she began a campaign to clean up the evils of the penitentiary. Miss Lucy's father, the Rev. Landon Randolph Mason, for twenty-seven years rector of Grace Church, Richmond, Va., carried a sack of coal on his back to a destitute family when neither automobile nor horse could get through a sudden snow. This was typical. He and his wife never regarded parish lines, but helped all who appealed to them. The poor came to them from everywhere.

Miss Lucy learned from her parents that love of God is not whole or sufficient unless it includes love of man. In her teens she thought of being a missionary, but later decided to tackle social problems at home.

At twenty-two, she taught herself typing and stenography, and spent eight years as a stenographer with a firm of corporation lawyers.

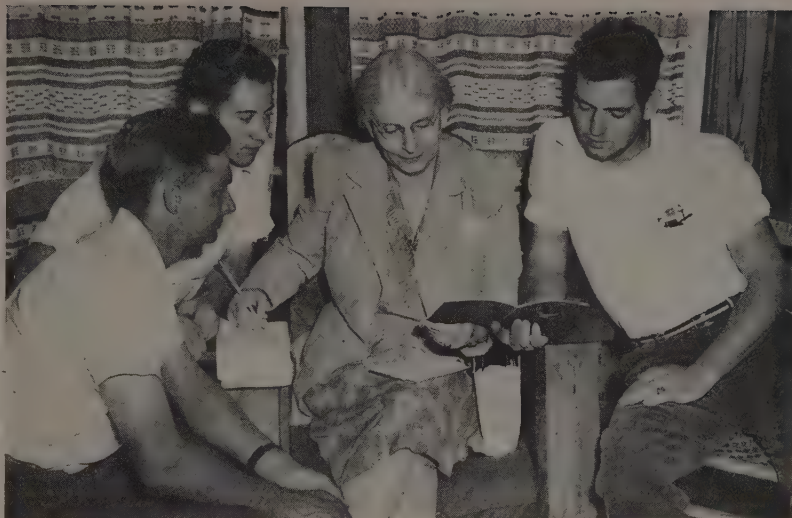
During this period she became increasingly aware of the social injustice suffered by working people. As a Church School teacher in one of Richmond's missions attended by factory workers, she saw young women grow old before their time,

Churchmen...continued

judging fifty-five and sixty hours a week for a mere pittance. In the law firm she took depositions about accidents to workers who were permanently incapacitated and received little or no compensation.

While she was with the law firm, Miss Lucy did much volunteer work with the Young Women's Christian Association and the Equal Suffrage League. In her crusade for social legislation she found her main support came from labor unions. In Richmond in 1914 she became the first woman in the South to hold the position of industrial secretary with the Y.W.C.A. In 1923 she became its general secretary. During the next nine years she was active in many social and civic organizations and continued to promote labor legislation in Virginia.

After the death of Mrs. Florence Kelley in 1932, Miss Lucy moved to New York to succeed her as secretary of the National Consumer's League. This organization, devoted to awakening consumers' interest and con-



Lucy Randolph Mason is the Southern Public Relations Representative of the CIO

cern for the conditions under which goods are made, was christened by Miss Lucy "the consumer's conscience." Her five years with the League were spent in traveling, public speaking, and lobbying. She enjoyed it all.

Work with the League brought her into contact with many labor

leaders and finally to her present position with the C.I.O. Her headquarters is in Atlanta, Ga., where she is a member of All Saints' Church. Miss Lucy's contributions to her Church extend beyond the local level. She is a member of the department of Christian social rela-

Continued on page 24

THE MOST IMPORTANT TESTAMENT OF OUR TIME! THE GANDHI SUTRAS

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Churchmen... continued

tions in the Province of Sewanee. She took an active part in the Conference on a Just and Durable Peace, to which she was appointed by the then Presiding Bishop, the Rt. Rev. Henry St. George Tucker.

This past spring Lucy Randolph Mason attended the National Study Conference on the Churches and World Order at the request of the Rt. Rev. Henry Knox Sherrill. Earlier the Presiding Bishop appointed her a delegate at large to the Pittsburgh Conference on the Economic Order. She relates, "I was surely active in that one, for many manufacturers there maintained that religion had no relationship to the economic order. They said it was purely a matter of the individual soul's relation to God."

Miss Lucy is strongly opposed to such thinking. She feels as did Florence Simms, industrial secretary of the National Y.W.C.A., that "one has to believe in and strive for social salvation before he can achieve personal salvation." The salvation of the laboring classes is Miss Lucy's road to personal salvation.

• The Rev. WILLIAM S. VAN METER, vicar of St. Mary's Church, Woodburn, Ore., and chaplain for State institutions, has been appointed a deputy labor commissioner by W. E. Kimsey. Mr. Kimsey, State Labor Commissioner, is charged with the administration of Oregon's new fair employment practices law, which became effective July 16. Oregon is the sixth State to have anti-discrimination laws. New York is another (FORTH, July-Aug., page 25).

• RAYMOND F. BARNES, treasurer of the Diocese of Long Island since 1922, and treasurer of General Convention and lay deputy, died suddenly in his home in Brooklyn, N. Y., on August 9. . . . The Rev. JOHN ROBERTS, pioneer priest among the Indians of Wyoming, died June 26 at the age of 96.

• JACK H. STIPE, formerly chief of the Veterans Administration social service division, has entered General Theological Seminary, New York, N. Y. . . . WILLIAM STRINGFELLOW, of Northampton, Mass., is the only An-

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Churchmen... continued

glican elected to serve on the World's Student Christian Federation's political commission and executive committee.

• The Rev. JOHN O. PATTERSON, since 1941 rector of Grace Church, Madison, Wis., succeeds as rector and headmaster of Kent School, Kent, Conn., the Rev. WILLIAM S. CHALMERS, OGS, who has become headmaster of Harvard School, Los Angeles, Calif.

Priest Ordained in Panama

THE second native priest to be ordained in the Panama Canal Zone is the Rev. Solomon N. Jacobs, priest-in-charge of St. Mary the Virgin, Silver City, and St. George's, Gatun, the Panama Canal Zone.

At Mr. Jacobs' ordination to the priesthood in St. Luke's Cathedral, Ancon, May 21, the officiants were the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, and the Most Rev. E. Arthur Dunn, retired Archbishop of the West Indies.

Mr. Jacobs, who was born and educated in Panama City, graduated from Bishop Payne Divinity School, Petersburg, Va., in May, 1948. He was ordained to the diaconate by the Rt. Rev. Edmund P. Dandridge, Bishop of Tennessee. Mr. Jacobs took courses in clinical pastoral training at the New Jersey State Hospital, Marlboro, N. J., and Bellevue Hospital, New York, N. Y.



The Rev. Solomon N. Jacobs

FORTH—October, 1949



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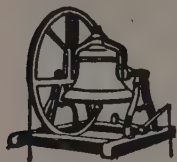
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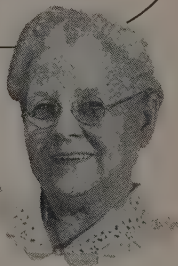
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Good Food for India

Continued from page 11

hungry rather than try to use them.

Recipes are being developed which will make food other than rice tasty to an Indian tongue. For example, at the request of the government, there have been prepared thirty-eight recipes using corn, which has vitamin A and protein not found in rice.

An Indian woman, Mrs. H. K. Philip, is paid by Church World Service to teach Indian housewives how to use nutritious foods in a way that will please. At the college kitchen I saw how this educational work goes.

Under Mrs. Philip's direction, a dozen Indian women, all connected with the women's welfare organization of the Madras government, were cooking corn meal according to new recipes. In turn, like Mrs. Philip, they go out to teach little groups of housewives. Already, they reported, some of the housewives say that their families have learned to like some corn recipes better than rice!

South India is hungry. A newspaper survey in Madras showed that much corn in shops was going unsold—some shops were not even ordering corn! In that situation, it is clear why it is vital for these women to discover and spread information about better nutrition.

The nutritionists' hope is, of course, that the famine pressure to eat other foods will result in the improvement of a permanent variation of diet. They do not want Indians to go on eating food that makes rats die. By their Christian service, they are laying the foundation of good health which is essential to better living in India.

Chaplains Confer in Japan

Four Episcopal chaplains attended a recent five-day conference and retreat held at the Hakuunro Hotel, Kanazawa, Japan, by sixty-three non-Roman chaplains stationed in Japan. Col. John G. W. Linsley, Lt. Col. James R. Davidson, Major Julian S. Ellenberg, and Capt. Frederick H. Wielage represented the Episcopal Church. Chaplain Ellenberg was celebrant at Holy Communion for Anglicans, and Chaplain Linsley presided at the fellowship banquet.

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A Future Prayer Book

Continued from page 8

As a matter of fact, the Church will take care of all that. We Episcopalians, both clerical and lay, are adequately armed to repel any aggression that would assault and hurt the citadel of artistic beauty which distinguishes our Book. I, therefore, have omitted defense where no defense is needed. What is needed, it seems to me, is a new boldness, a freshness, a hard look at the facts of American life, and the determination to write a number of new pages which may enrich and stimulate the worshipping habits of the people of God in an age of confusion.

The Church is a ship, set on a definite course. Bible and Prayer Book provide the chart. Go north! Bear a little to the east! Skirt this coast! Avoid that reef! Such admonitions are like chanting, Goodness! Love! Service! Truth! But there are times when a ship needs also, in the actual wet water, a series of tangible markers or buoys, indicating the precise channel where the voyagers may pick their way among actual dangers. The chart helps us locate these buoys, but the buoys themselves translate general statements into specific experiences close at hand. They correspond to resisting a bribe, making out a fair income tax return, being skillful in building marriage.

My plea is, not to throw the chart away, but here and there in choppy sea of modern life to anchor a buoy; hard, specific, even brightly painted, so that an ancient mariner, pointing, may say to his son or grandson, "Look there! That's what we mean!"

Missionary Drowns in Alaska

THE Rev. Robert H. Reid, Jr. (FORTH, October, 1948, page 31), priest-in-charge of St. Mark's Church, Nenana, Alaska, was drowned in early September. The boat in which he and two boys from the mission were traveling capsized in the Tanana River, south of Nenana.

Mr. Reid served in the South Pacific with the Marine Corps. After graduation from the Virginia Theological Seminary, he immediately went to Alaska. He is survived by his widow.

FORTH—October, 1949

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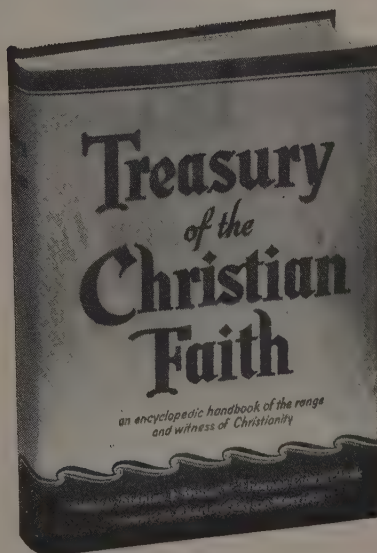
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Mining Town

Continued from page 21

way where a room was always ready for him. On such trips it was his custom to rise at dawn. After eating a breakfast of milk and fruit, he would resume his trek. He ate no meat, and lived on eggs, milk, fruit and vegetables.

The serenity of his soul and the simplicity of his life were reflected in his mien. He was always immaculately neat. On all occasions he was dressed in a plain, grey business suit, wearing clericals only when he vested for services. He abandoned even these when he preached out in the country.

If he felt someone needed his clothes more than he, he unhesitatingly gave them away. Once he met a tramp walking along in the rain. Brother Peirce felt that the man needed a coat more than he did, so he took off a brand new overcoat and gave it to the tramp.

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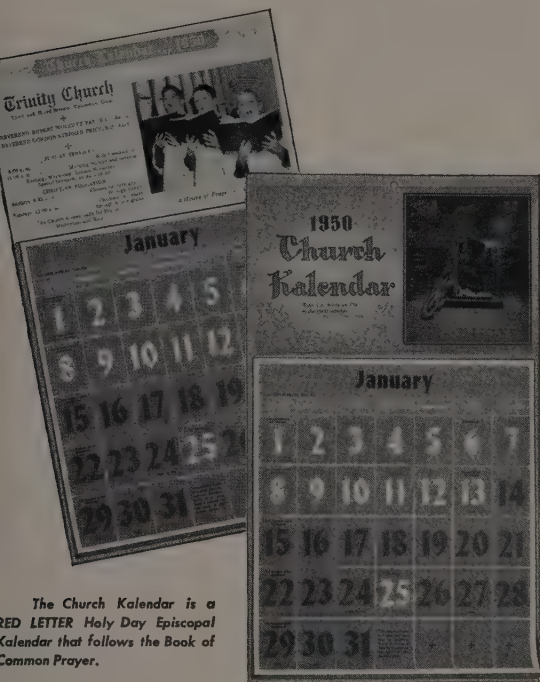
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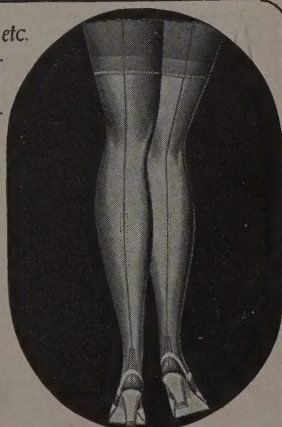
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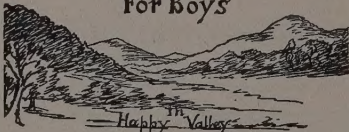
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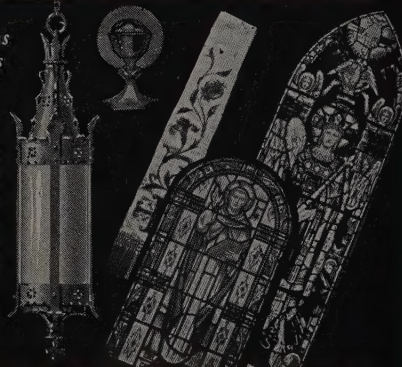
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Please rush to me—for **FREE TRIAL**—your key Christmas card box assortments on approval, money-making information and your new bonus plan. Also send free stationery samples and personal Christmas card samples.

Name _____

Address _____

Check one: ☐ I intend to sell for myself.

☐ I intend to sell for the following organization:

Name of Organization _____

I am Pastor ☐; Superintendent ☐; Teacher ☐; Member ☐.

**SEND
NO
MONEY**

**CLIP
AND
MAIL**

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OF OUR ACCOUNTS. YOU WILL RECEIVE YOUR OFFERS BY MAIL.

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